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THE DECLARATION OF THE Convention of Estates OF THE KINGDOME OF SCOTLAND:

- Parl.t - Proc.s - II.

CONCERNING

The present expedition into *England*, according to the Commission and Order given from their Meeting at *Edenburgh*, *August*, 1643.

LONDON, Printed for *R. W.* 1643.

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DECLARATION

OF THE

Conversion of Estates

OF THE

KINGDOME

OF

SCOTLAND:

CONCERNING

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according to the Commission and Order

given from their Meeting at Edenburgh

Aug. 1. 1643.

LONDON,

Printed for T. M. 1643.

THE DECLARATION

Of the Convention of Estates of the Kingdome of *Scotland*.

IT is now, wee suppose, knowne to the Christian world, and will be knowne to after ages, what have beene the dangers and distresses of this Kirke and Kingdome, in their Religion and Liberties; What their endeavours and wrestlings have been for deliverance, and how mercifully and marvellously the good hand of God did settle their Religion and Peace, against the devices, attempts and practices of Papists, Prelates and Malignants: who, had they not been given up to incurable blindnesse and hardnesse of heart, would have seene and acknowledged the hand of God working against them, and themselves fighting against God. But these Enemies of all righteousnesse, full of all subtilty and mischiefe, do not

ceaſe to pervert the right wayes of the Lord. Their great project and maine deſigne againſt the reformed Religion and people of God, is not altered, but continueth one and the ſame: their furie and malice is not abated, and their plots and policies deeper, and more wicked then before; onely finding their fraud fruſtrated, and their forces beaten back upon one ſide; they have with new ſtratagems, freſh reſolutions, and greater power, aſſaulted another part of the wall, and have made the breach ſo wide and large, that they have entred, and begun to roare in the midſt of the Congregations of Gods people, and are ſetting up their Enſignes for Signes, which to the unſpeakable griefe of all who are not both voyd of Grace, and deprived of naturall affection, is to be ſeen this day in miſerable *Ireland*, and diſtreſſed *England*; and, unleſſe it be prevented by their timeous and ſpeedy deliverance, ſhall (wee know not how ſoon) be ſeen and felt in this Kingdome; where, as the enemies did begin, ſo ſhall they end this bloody, barbarous, and Anti-chriſtian tragedie, if the Authors be not interrupted and driven from the Stage, before they bring it to their intended concluſion and helliſh applauſe.

It is wee confeſſe, no ſmall comfort to this Kirke and Kingdome, that we have been willing and ready by all good meanes from the beginning, to quench this

this unnaturall fire; all who have had place and publike intereſt, the Lords of his Majeſties privie Councell, the Commiſſioners for conſerving the peace, and the generall Aſſembly of this Kirke and their Commiſſioners, having with all care and faithfulneſſe applied themſelves, from time to time, to uſe al good meanes; ſuch as are their humble deſires, their ſupplications, Declartions and Remonſtrances to his Majeſty for a bleſſed Pacification: And after all theſe had proved ineffectuall, Commiſſioners were ſent to repreſent how much this Kirke and Kingdome from their intereſt in the preſervation of their owne Religion, the ſafety of his Majeſties Perſon, and their neer relation to their Brethren of *England*, were concerned in the unhappy differences, betwixt his Majeſty and the houſes of Parliament, and in all humility and tenderneſſe, to make offer of their mediation and national interceſſion, for removing them in ſuch a way as might moſt ſerve for his Majeſties honour, and the good of his people; but after long attendance, much contrary to their deſires and hopes, and to the expectation of al his Majeſties good Subjects in both Kingdomes (ſo prevalent were the Counſels of the Popiſh Prelaticall, and Malignant party, apprehending their owne troubles and miſery, in the publike peace and happineſſe of the King and his people) the offer of their humble ſervice and faith-

full indeavours, was utterly refuſed & rejected, upon no other reaſon, but that they had no warrant nor capacity for ſuch a mediation, although authorized by a Commiſſion from his Majeſty and Parliament for that effect; and that the intermixture of the government of the Church of *England* with the civill government, was ſuch a myſterie as could not be underſtood by them; although it be true which was then often replyed, that in the eighth demand of the Treaty of Peace, the deſire of uniformity in Kirke-government was kindly entertained, and received ſuch an anſwer, as hath been ſince a doore of hope to this Kirke and Kingdome of obtaining their deſires: and although the houſes of Parliament, who are beſt acquainted with the conſtitution of that kingdome, and whom it moſt concerneth, have paſſed their Bill, for aboliſhing of Epiſcopall government, not only as a great impediment to the perfect reformation and growth of Religion (which in a Chriſtian kingdome is a ſufficient ground) but alſo, as very prejudiciall to the civil ſtate & government.

The Commiſſioners having returned from *Oxford* without ſucceſſe, and the miſeries of *Ireland*, the troubles of *England*, and the dangers and preſſures of this kingdome more and more increaſing; the Lords of his Majeſties Councell, the Commiſſioners for conſerving the Peace, and the Commiſſioners for

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the Common burthens, all intruſted with the publike affaires of the kingdome reſpectively, found themſelves preſſed above their place and power, with difficulties, which required the Common Counſell, conſent and reſolution of the Eſtates of the kingdome, and were neceſſitate according to the practice of former times (his Majeſty having denied a Parliament, being ſupplicated for that effect) to call a Convention of the Eſtates, that by their wiſdome they might conſider of the common duty, and provide for the publique ſafety of the Kingdome, in a time of ſuch extremity. No ſooner did the Convention of Eſtates, which was met with more then ordinary frequency and alacrity, enter into publike conſultation, but the good providence of God ſtill watching over this Countrey for good, did bring to their hand, a diſcovery of divers treacherous attempts, againſt the Kirke and Kingdom; asif the Convention had been called to receive information of the dangers, and to provide remedies, for the ſafety of the publique. Like as the dangers diſcovered unto them, were made publikely known and with the advice of the Commiſſioners of the generall Aſſembly, the remedies alſo were agreed upon and publiſhed in print.

Amongſt theſe remedies a chiefe one was, to conſider of the renewing of a league and aſſociation

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on with *England*, for defence of Religion, and the mutuall peace of the Kingdomes againſt the common enemy, and how farre the ſame might be extended againſt Prelacie and popiſh Ceremonies for uniformity in Kirk-government, and the externall worſhip of God, as is more fully expreſſed in the Remonſtrance of the remedies of the dangers of Religion. But before the Convention of Eſtates had entered upon this grave conſideration Commiſſioners came from both Houſes of the Parliament of *England*, warranted and authorized to propound their deſires of the ſame union & ſtrait conjunction of the two Nations, againſt Papiſts, and Prelates, with their adherents; And to conſider with the Eſtates of this Kingdome, of ſuch articles or Propoſitions, as might make the aſſiſtance and union betwixt the two Nations more beneficiall and effectuall for the common ſecurity of Religion and Liberty. Upon the manifeſtation of this concurſe of the ſtrong inclinations and deſires of the Eſtates of both Kingdomes, with which the Generall Aſſembly, did moſt unanimouſly and heartily joyne their deſires, counſels, and prayers, a Committee of the Convention of Eſtates, and a Committee of the Generall Aſſembly, were appointed to meet, with the Commiſſioners of the Houſes of Parliament, for conſidering the beſt and readieſt waies, by which

theſe common deſires and conceptions might be ripened and brought forward toward perfection, and (if it were poſſible) to birth and action, for the comfort of both Kingdomes, in Religion and peace. Theſe three Committees after ſome meetings for debate and deliberation, did reſolve in end, that, according to the commendable practice of the two Kingdomes in former times of diſtreſſe and danger, the example of the people of God in other Nations, in the like caſe; and the late example of the Kirke and Kingdome of *Scotland*, the beſt and moſt effectuall meanes for preſerving Religion, and both kingdomes from utter ruine and deſtruction, and for procuring peace, and all other bleſſings, were: That both kingdomes enter into a ſolemne League and Covenant, to be ſworne and ſubſcribed by His Majeſties Subjects of all degrees in both kingdomes, who love the true Proteſtant, reformed Religion, His Majeſties honour and ſafety, and their owne happineſſe: And therefore they did with common conſent agree upon the firſt lineaments and principall parts of a Covenant, to be offered to the view, and to be conſidered by the wiſedome of the full Aſſembly of the kirke, and Convention of Eſtates, which, how ſoone it was preſented unto them, and read once and againe in their audience, did ſo affect their hearts, that the fire which had made them to melt in teares at the ſolemnizing of

the Nationall Covenant of this kingdome, did begin to burn againe, and bring forth the ſparkles of the like affection; and withall did fill them with confidence and hope, that the Lord, inclining the hearts of the Houſes of Parliament, and of the gracious and wel-affected people of *England*, to joyn in this Covenant, they wil thereby find an anſwer from Heaven to all the prayers, which they have offered up with ſtrong crying and teares, a deliverance from all their ſufferings and feares, and the beginning of a new World of joy and peace, which the Lord will create for their comfort.

But we know on the other part, upon the ſwearing and ſubſcribing of this Covenant by true Chriſtians and Patriots, the oppoſite and malignant party of Papiſts, Prelates, and others the ſonnes of defection and contention their adherents, will rage and tumultuate more then ever before. And therefore, unleſſe we will either betray our Religion, Liberties, and Lawes, and all that we and ours doe poſſeſſe, into their hands, and ſuffer our ſelves to be cut off and maſſacred by ſuch bloody and barbarous cruelty, as they have executed this time paſt in *Ireland* and *England*, there is a neceſſity of taking of Armes for mutuall defence, in the cauſe of Religion, of the *K*ings honour, of the liberty and peace of the kingdomes, and of every one of us in our own private eſtate and condition. In this caſe it is moſt

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necessary that every one against all doubting be perswaded in his minde of the lawfulnesse of his undertaking, and of the goodnesse of the Cause maintained by him, which is no other, then the good of Religion in *England*, and the deliverance of our Brethren out of the depths of affliction, the preservation of our owne Religion, and of our selves from the extremity of misery, and the safety of our native King, and his kingdomes from destruction and desolation: Any one of which, by all Law divine and humane, is too just cause of taking of armes, how much more when all of them are joyned in one? Whosoever withdraweth and hideth himself in such a debate and controversie, let him consider, whether he be not a hater of his Brethren against Christian and common charity; an hater of himselfe and his posterity against the law and light of nature; A hater of the King and his kingdomes, against loyalty and common duty; And a hater of God against all Religion and Peace.

Concerning the first, The question is not, nor need we dispute, whether we may propagate our Religion by Armes, but whether, according to our power wee ought to assist our Brethren in *England*, who are calling for our help, and are shedding their blood in defence of that power, without which, Religion can neither be defended nor reformed, nor unity of Religion with us, and other reformed Kirks be attained: who have in the cause of Religion, and the like exigence

assisted us and other reformed Kirks: to whom, of old and of late, we have made promises of the reall Declarations of all Christian duty and thankfulnesse; And who, upon our desires and their indeavours for unity in Religion, have often warned us, that the malignant party would bend all their invention and forces to interrupt the work, and to ruine & destroy them in the undertaking of it, which we see this day come to passe. The question is no sooner rightly stated, but it is as soone resolved: the Lord save us from the curse of *Meroz, who came not to help the Lord, to help the Lord against the mighty:* when we look upon the Cause which they maintaine, the prayers, teares, and blood which they have powred forth, and the insolencies and blasphemies of the enemies, we cannot doubt, but inlargement and deliverance shall arise unto *England*; but we have reason to feare, if we upon so faire a calling, sit still and hold our peace, this kirke and kingdome shall perish by the hand of the same enemy, and there shall be none to deliver us: And who knowes, whether the Lord hath granted us mercy, furnished us with men of war, put weapons in our hands, and called this great Councel of the Estates, for warrant & direction for such a time as this? God forbid, and be it far from us to sit downe at ease (if wee may promise to our selves ease) on this side of *Jordan*, till our Brethren be possessed in the liberties of the kingdome of Christ.

Neither concerning the second, is the question (as

our enemies would make it) whether wee ſhall enter into *England*, and lift armes againſt our owne King, who hath promiſed and done as much as may ſecure us in our Religion and Liberties; but whether againſt the Popiſh, Prelaticall, and malignant party their adherents, prevailing in *England* and *Ireland*, wee be not bound to provide for our owne preſervation. Although it had not beene often told us from *England*, and the reformed kirks in other places, wee might of our ſelves have knowne from our continuall experience ever ſince the time of our firſt reformation, eſpecially after the two kingdomes have been united under one Head and Monarch, from the Principles of our own Declarations, in the time of our late troubles and dangers, from the vindictive diſpoſition of the enemies of this kirke and kingdom (which they conceive to be the fountaine whence have iſſued all theſe evils) and from the grounds of common reaſon, That we cannot long like *Goſhen*, enjoy our light, if darkeneſſe ſhall cover the face of other reformed kirks? that *Juda* cannot long continue in liberty, if *Iſrael* be led away in captivity, and that the condition of the one kirke and kingdome, whether in Religion or Peace, muſt be common to both? If *England* ſhall ſubdue the enemies of Religion without that aſſiſtance which they call for from us at this time, what help can we expect from them in the houre of our tentation, which we have deſerved, and the Lord may bring up-

on us when he will. God forbid, that we ſhould give them cauſe to laugh at our calamity, and mock when our feare commeth; and if they ſhall be given over into the hand of the Enemy (which God in his mercy avert) will not the enemy ſtrengthened with increaſe of power, be the more inſolent and unreſiſtable, and will not the power of *England*, turned into the hands of Malignants, turne alſo enemy againſt this Kinke and kingdome, and upon ſuch pretences as be already invented, and yet (they will alledge) according to the late Treaty of peace, within three Moneths ſpace, denounce a nationall war againſt us.

And concerning the third, the queſtion is not, whether we ſhould preſume to be Arbitrators in the matters now debated by fire and ſword; betwixt his Majeſty and the houſes of Parliament which may ſeeme to be forraigne and extrincecall to this Nation, and wherein we may be conceived to have no intereſt, but whether our mediation and interceſſion being rejected by the one ſide, upon hope of victory; or ſuppoſe, by both ſides, upon confidence of their owne ſtrength, and ſeverall ſucceſſes, it be not our duty, it being in our power, to ſtop or prevent the effuſion of Chriſtian blood? Or whether we ought not to endeavour to reſcue Our Native King, his Crowne and Poſterity out of the midſt of ſo many dangers, and to preſerve his people and kingdome from ruine and deſtruction? If every private man be bound in duty to

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interpoſe himſelfe as a reconciler and ſequeſtrator betwixt his neighbours, armed to their mutuall deſtruction? if the ſonne ought to hazard his owne life for the preſervation of his Father and brother at variance the one againſt another? ſhall a kingdome ſit ſtill and ſuffer their king and neighbouring kingdome to perish in an unnaturall war. In the time of animoſity and appetite of revenge, ſuch an interpoſing may be an irritation: But afterwards, when the eyes of the mind no more blood-run with paſſion, doe diſcerne things aright, it ſhall be no grief, nor offence of heart, but matter of thankſgiving to God, and to the Inſtruments which have kept from ſhedding of blood, and from revenge.

The Covenant is now ſolemnly taken in *England*, and is countenanced there already from heaven with marvellous ſucceſſe. The Propoſitions and Articles of the Treaty are with wonderfull unanimity concluded in both houſes of Parliament, ceſſation of armes is agreed upon with the *Iriſh* Rebels, and they, notwithſtanding all the barbarous and unparalleld cruelty exerciſed by the upon the Proteſtants & people of God in that kingdome, honoured with the title of his Majeſties Subjects; It is therefore now high time for all true hearted Scottiſh men, and good Patriots abroad, eſpecially ſuch as upon faire and plauſible pretences have been formerly miſtaken or ſeduced to take arms againſt this Cauſe of God and Religion, timely to remember

member their nationall Covenant, and seriously to bethink themselves of the duty, which by so manifold Obligation they owe to their Religion and native Countrey in this time of so great distresse and danger to both; lest despising or neglecting this our warning and intimation, they either perish by wilfull persisting in their own wayes against God, their Countrey, and Covenant; or come too late & there be no place left for repentance. It is also most necessary for all the good people of all ranks and degrees within the kingdome, to deny themselves and their own ease, or what earthly thing is dearest unto them, to lift up their eyes and behold the worke of God unto which they are called; and with heart & hand to joyn in this so religious, so just, and so necessary expedition, and which upon the trouth of God our own late comfortable and never to be forgotten experience, and the prayers of the people of God, we may be assured, will, in end, against all difficulties and opposition, be crowned with such successe, as may be honour to God, confusion to his presumptuous and incorrigible enemies, propagation to the true Religion, and comfort to all the unfeigned lovers of truth and peace, which against all calumny and contradiction hath been, is, and shall be the summe of our desires.

FINIS.